सत्यमेव जयते
Government of India

G526
P150

OFFICE OF THE PRINCIPAL, RURAL EXTENSION TRAINING CENTRE
30 NOV 1960
962
T. KALLUPATTI

G04a
C 3/2
23/2
52GOI

A GUIDE TO GRAM SEVIKAS AND MUKHYA SEVIKAS

MINISTRY OF COMMUNITY DEVELOPMENT AND COOPERATION
(Department of Community Development)

G526
P150
CD3/2
OFFICE OF THE PRINCIPAL, RURAL EXTENSION TRAINING CENTRE
30 NOV 1960
T. KALLUPATTI

A GUIDE

TO

GRAM SEVIKAS AND MUKHYA SEVIKAS

630.7152
GoI
2416

M2CD&C—1

In order to awaken the people, it is the woman who has to be awakened. Once she is on the move, the household moves, the village moves and the country moves and, through the women, the children are brought into this picture and given the opportunities of a healthier life and better training.

—*J. Nehru*

CONTENTS

	Page
Foreword	(*i*)
Preface	(*iii*)
Chapter I. Introduction	1
Chapter II. Gram Sevika and Mukhya Sevika	5
Chapter III. Gram Sevika as an Extension Worker	7
Chapter IV. Gram Sevika as a Community Organiser	12
Chapter V. Gram Sevika as a Social Welfare Worker	16
Chapter VI. Gram Sevika as a Teacher	20
Chapter VII. Gram Sevika as an Executive	22
Chapter VIII. Associates of the Gram Sevika	25
Chapter IX. Mukhya Sevika as a Supervisor	28
Chapter X. Appendices	
(*i*) Job chart of Gram Sevika	33
(*ii*) Revised Syllabus for the training of Gram Sevikas	36
(*iii*) Extracts from Fortnightly Diaries of :	
(*a*) Gram Sevika	47
(*b*) Mukhya Sevika	49
(*iv*) Weekly Programme of work of the Gram Sevika	52
(*v*) Programme Planning by Mukhya Sevika ..	55
(*vi*) Preparation Book	57
(*vii*) Target Statement for the month	58
(*viii*) Other Registers	61
(*ix*) Time tables :	
(*a*) For Balwadi class	62
(*b*) For Centres' activities	62
(*c*) Weekly and periodical programmes	64
(*x*) Minimum equipment of a Typical Centre ..	65
(*xi*) Budget	68

FOREWORD

It gives me great pleasure to introduce "A Guide to Gram Sevikas and Mukhya Sevikas". This handbook is primarily intended for the guidance of Gram Sevikas and Mukhya Sevikas. It is expected, however, that it may prove useful to other Extension Officers, who make up the Team in Community Development Blocks and Welfare Extension Projects. In fact, since the interest in women's and children's programmes in the rural area has grown in recent years, this book may give some idea also to the general public of the valuable work that these humble, none-the-less vital, functionaries are doing at the field level.

The Central Social Welfare Board has also brought out a couple of Manuals on Welfare Extension Projects since the scheme was launched in August 1954. They are, however, intended primarily for the members of the Project Implementing Committee and the State Social Welfare Advisory Board, who are responsible for planning and organising the Projects. I am particularly happy, therefore, that an effort is now being made, for the first time to my knowledge, to provide a handbook for the practical guidance of the field and supervisory staff in their day-to-day work. It is as well that this book has been written at this stage after we have gathered rich experience of the work of women's and children's programme in rural India.

I find that the book is full of practical wisdom and is likely to be of great benefit not only to the workers themselves but also to Instructors at the large number of Training Centres. Even with it's limitations this is quite satisfactory for a first attempt of the kind. I have no doubt this will stimulate valuable suggestions from those for whom it is intended for its improvement. These could be taken into

account and suitably incorporated in the second edition of this book, which, I hope, will become necessary before long.

In the last analysis I would consider this book a success if it brings understanding more than knowledge and insight more than information to the women working all over the country. The life of the Gram Sevika and the Mukhya Sevika is very hard and their task difficult; what this book seeks to do is to make their work more meaningful to themselves and to the community they serve.

Durgabai Deshmukh

15*th August*, 1960.

CD3/2

PREFACE

This is a handbook for Gram Sevikas and Mukhya Sevikas working for the implementation of the programme for women and children in the villages as envisaged under the Community Development scheme. This is, by no means, a rigid code of conduct; nor a set of rules of do's and don'ts. It is a guide book of suggestions for the women workers to give them an idea about the work they have to do, as also the rural setting under which they have to work. They have not only to understand the nature and scope of their work with all its limitations, but also have to try to help the village women, individually and collectively, to find solutions to their problems. They should introduce and implement a programme which will help village women to be better housewives, better mothers and better members of the community. It is hoped that this guide will be of use not only to the field-workers but also to their supervisors and other members of the team. This should also serve to an extent to give an idea to the general public as to the nature of work in which the vast army of women-village level workers are engaged in. The elaborate training that such workers have to undergo has also been indicated. This is no substitute for the regular training which every Gram Sevika and Mukhya Sevika should receive. Recently, the syllabus for the training of Gram Sevikas has been revised and a more comprehensive and balanced course has been worked out. This should help the Gram Sevikas to discharge their functions more adequately.

It will be noticed that the Gram Sevika has been portrayed as a multi-purpose worker. This should not be understood to mean that every Gram Sevika will be required to organise all the activities mentioned in the guide book though normally she should be able to do so if she is given charge of 2 or 3 villages only. As it is, she should have to choose only a few important activities which can meet the felt needs of the community. Therefore, while it is necessary that her training should equip her for a multi-purpose role, in actual practice, she may not be required

to carry the entire burden of the various activities enumerated in the guide book.

With the working of the programme of Community Development and with the passage of time, new problems are thrown up and new solutions are also offered. There is nothing static or sacrosanct about the individual items in the programme. New ideas and new activities are incorporated as and when occasion arises. There is no rigidity either in thinking or in executing the programme for women and children in rural India.

15*th August*, 1960

Director, Women's Programme
Ministry of Community Development and Co-operation

CHAPTER I

INTRODUCTION

Though the Community Development programme was launched in 1952, work among women and children could not, for various reasons, be accelerated along with it. The programme started leaving roughly fifty per cent of the population outside its orbit.

Community Development programme has been described as ushering a silent revolution in the country. But a revolution can never be complete without changing the status and living condition of the women. It has been rightly said that to judge the position of the nation must find out the status of it's women.

From time to time, in the long course of Indian history, women have played their honourable part. But these are few and far between. The unobstrusive work of the countless number of women in the home has moulded the nation and preserved the culture and tradition for centuries.

Hard working Housewives

Housewives in rural India are very busy. The old English saying :

"A man's work is from sun to sun;
But a woman's work is never done"

can aptly be described for Indian women. The statistics below will give an idea of how busy women in India are.

Population according to Livelihood Categories, Census of India, 1951

Population (*in millions*)

	Male	Female	Total
1. *Agricultural*			
(*a*) Cultivators of land wholly or mainly owned and their dependents.	85·1	82·2	167·3
(*b*) Cultivators of land wholly or mainly unowned and their dependents.	16·2	15·4	31·6
(*c*) Cultivating labourers and their dependents.	22·4	22·4	44·8
(*d*) Non-cultivating owners of land, agricultural rent receivers and their dependents.	2·4	2·9	5·3

Population according to Livelihood Categories, Census of India, 1951—*contd.*

	Population (*in millions*)		
	Male	Female	Total
2. *Non-agricultural*			
(*a*) Production other than cultivation.	20·0	17·6	37·6
(*b*) Commerce	11·2	10·1	21·3
(*c*) Transport	3·1	2·5	5·6
(*d*) Other services and miscellaneous sources.	22·7	20·3	43·0

NOTE.—Excluding 13.5 million persons in the Punjab in respect of whom details are not available.

In India, woman helps the husband in getting the produce or their money equivalent. As Gandhiji said: "He is the bread-winner: she is the keeper and distributor of bread". She also keeps the husband and the children happy and healthy. It is also due to her that the average home is so hospitable and bright. A nation with ignorant, untrained wives and mothers cannot dream of prospering. Conversely no country can advance faster than its women.

Man is busy in the farm. Upon the housewife's knowledge, thrift and skill depends the feeding, clothing, health, comfort and happiness of the home. On her capacity to bring up and train children, depends the future of the country. That is why, the adage: "The hand that rocks the cradle, rules the world" is no idle boast.

Any rural development scheme will depend upon the joint effort of men and women. A man cannot improve his family or community unless his wife shares the same joy and happiness and undergoes the same trouble side by side with the wife. Woman would thus not only inspire her husband, but would set an example before the children who will grow up in an ideal condition.

Women's activities under Community Development Programme

For the last few years, programme for women had been receiving particular attention under the Community Development programme. The objective, as defined, is to develop "progressive outlook" in women "for intelligently participating in the nation-building activities". The programme is expected to attain this objective by imparting to the rural women "such knowledge and skill (through practical demonstration wherever necessary) as would make them better housewives and mothers, thus adding to the economic and general welfare of the family".

While there had been intense planning to bring about radical changes in women's thinking and activity, it had not yet been possible to engage many workers for the purpose. Only one lady Social Education Organiser, now known as Mukhya Sevika, and two Gram Sevikas are in charge of this programme in a block of about hundred villages. They are, with the help of the team of workers provided by the Central Social Welfare Board and with the assistance of rural women's organisations and the panchayat, supposed to do the following types of work: (1) literacy programme centering round crafts like spinning, weaving, embroidery, cutting, sewing of garments, etc.; (2) improving home through installation of smokeless choola, provision of clean drinking water, protection of foodstuffs, ensuring general cleanliness, introducing nutritious food, laying kitchen gardens or small poultry farms; (3) introduction of cottage industry in each family, keeping in view the aptitude and inclination of the housewife as also her resources; (4) health education including environmental sanitation, care of children, etc.; (5) beautification of home; (6) organising women's associations like Mahila Mandals etc., so that eventually they take up these activities and organisation of recreational activities like bhajans, kirtans, etc. These are but a few of the many similar activities to improve the working and living conditions of women in villages. It is not necessary that all of these activities should be started in all the villages. The choice would naturally depend upon the genuine and pressing needs of the local community.

Children's programme

Children are not neglected under the Community Development programme. In fact, it is of fundamental importance to the individual family to take proper care of the children—the future citizens of the country. The Mukhya Sevika, assisted by the Gram Sevika, organises welfare programmes for the children. These are mostly in the shape of children's parks, organisation of bal sabhas, balwadis, creches, personal hygiene, child care centres, milk distribution centres, execution and propagation of children's school health services, children's meals, etc.

November 14, the birthday of the Prime Minister, is also observed as children's day in the Community Development villages. The idea is to awaken the community to its responsibility towards children and to intensify community efforts towards the organisation and extension of child welfare activities throughout rural India.

Coordinated activities

There is coordination between the Ministry of Community Development and the Central Social Welfare Board for work

among women, children and the handicapped. The welfare extension projects sponsored and assisted by the Central Social Welfare Board provide one Mukhya Sevika, eight Gram Sevikas, five dais, two craft instructors, and two to eight balwadi teachers. According to the agreement on coordination, the welfare extension projects are now co-terminous with the Community Development Blocks both in the area, coverage and tenure of block-project period. The pattern of coordination provides a jointly constituted Project Implementing Committee, a composite and enlarged budget and pooling of staff. Accordingly the staff of the welfare extension projects are supplemented. The Block Development Officer, who is a member of the Project Implementing Committee, and other extension staff help the Project Implementing Committee in coordinating the various programmes for women and child welfare.

Budget

As regards financial assistance out of block funds, a total allocation of Rs. 40,000 for a five-year period to be given as grant-in-aid to the State Social Welfare Board has been earmarked out of the budget of a Stage I Community Development Block for implementing the coordinated programme in the blocks selected for the purpose, as detailed below:—

	Recurring Rs.	*Non-recurring* Rs.	*Total* Rs.
(*i*) Balwadi (creches and primary schools).	5,000	10,000	15,000
(*ii*) Social Education	7,000	3,000	10,000
(*iii*) Training in rural arts and crafts	7,500	7,500	15,000
TOTAL ..	19,500	20,500	40,000

A similar allocation up to a ceiling of Rs. 40,000 for a five year period is earmarked out of block budget for implementing women and children's programme in other Stage I Community Development Blocks *i.e.* blocks not selected for the coordinated programme. Besides, amounts up to the ceilings of Rs. 20,000 and Rs. 60,000 (for a five-year period) have also been set apart from the budgets of Stage II and Special Multi-purpose Blocks respectively for intensification of the women and children's programme in these blocks.

CHAPTER II

GRAM SEVIKA AND MUKHYA SEVIKA

The work of a Gram Sevika is a varied one. In her many sided activities she is advised and guided by the Mukhya Sevika in the block.

The Gram Sevika acts as an extension worker. She has to interpret and convey the latest knowledge in improved agricultural practices. She has also to introduce other developmental activities like the starting of a school, the community centre or adult literacy class. Above all, she works as a link between the subject-matter specialists at the block headquarters and the people in the village.

Gram Sevika's Multiple Role

The Gram Sevika works as a community organiser. She has to establish contact with individual families of the village and to gain the confidence of the village community as a whole. She has to find out the rural problems and the particular needs of women. Not only has she to create a public opinion in resolving the rural problems, she has also to mould the opinion and channelise it for constructive activities. The people have to be given the feeling that they can do it themselves.

A good Gram Sevika should also get as much assistance from the block headquarters to solve some of the villagers' problems. She should not rest content with that. She has to take the follow-up action and see that people's initial enthusiasm in bettering their own future is sustained throughout.

The Gram Sevika is a social welfare worker. She has to revitalise the family through various activities. She has to organise balwadis, children's play centres, etc. She has to gather young and adolescent girls for nation-building activities. She has to organise social education programme for adult women as well.

The Gram Sevika is a teacher and an executive. She teaches in balwadis and conducts adult literacy classes. She conducts craft lessons for the village women. She visits individual homes in the village and advises them on all matters.

The Gram Sevika has to maintain records and registers and carry on some correspondence. She has to keep accounts and maintain liaison with other village functionaries like midwives, etc.

Relationship with Mukhya Sevika

The Mukhya Sevika has to guide and supervise the Gram Sevika in all these activities. She has to help them in overcoming their personal difficulties while working in the rural areas. The Mukhya Sevika should have adequate understanding of the technical and administrative matters so that she can give much guidance to the Gram Sevikas. In addition, she shares some direct responsibilities in regard to starting of new activities, mobilising the women to participate in several community campaigns and acts as a two-way interpreter of the community needs to the staff and of the staff-role in community development.

This guide is intended as a *must* for the Mukhya Sevika and for the Gram Sevika. Even if it has not been stated explicitly in every case, the Mukhya Sevika must learn all that a good Gram Sevika is expected to and much more. In fact, while initiating any new activity, a Mukhya Sevika may have to demonstrate the practice to the Gram Sevikas. Taking a Balwadi class, story telling or organising group games, conducting a craft class or a social education activity must all be a part of the Mukhya Sevika's activities. Mere verbal advice from a supervisor does not suffice. There are many occasions when the local women expect her to give talks and she will have to initiate discussions. Sometimes, supervisors, particularly when away from the scene of action are apt to minimise the difficulties experienced by the field worker. On such occasions, nothing will reinforce the confidence of the worker more than a personal demonstration by the supervisor in handling the situation "on the spot". Thus a Mukhya Sevika's role as a supervisor has two aspects—administrative and technical. She should be competent in both in order to do justice to her status and position.

Chapter III

GRAM SEVIKA AS AN EXTENSION WORKER

We often come across the word 'Extension'. Like 'Community Development', 'Extension' is also an addition to our vocabulary. Extension means imparting of knowledge—of advanced knowledge acquired through science and research—to the people. It aims at utilising people's meagre resources to the maximum with a view to helping them to have higher standard of living, both materially and culturally.

Extension Work

An extension worker uses different methods to reach the objective. One is the direct contact method or face to face discussion with the village people, both individually and collectively. She organises group meetings and uses visual aids to support the theory she is propounding. She should understand women's interest and appreciate their difficulties. She should gain their confidence and suggest improved way of living for their acceptance. While doing so, she should give the feeling as if the suggestions are really coming from them. Gram Sevika follows the motto: "seeing is believing". She organises demonstration methods so as to convince women of the thing she is preaching. She should rely more on practice and less on theory.

Extension method also visualises spotting and training of village leaders. It aims at getting things done through them. Extension method should give the feeling to the people that adoption of any improved method would add to their well-being, the well-being of the family and the community. Before these improved methods are adopted, free and frank discussions take place. The Gram Sevika should see that all the details of the plan are discussed with the village women organisations such as Mahila Mandals, etc., so that they not only know how to plan their future, but also to execute those plans. Extension method aims at this democratic participation by the people.

Making the people aware of their needs is only one step, though by no means easy. To convince them that it is within their capacity to solve their problem is another uphill task. Finally to help them organise themselves for the task is the most difficult of all the development objectives. It is not that all workers would succeed with every group to achieve this. A villager may take the worker at his words, once confidence is established, and undertake a new project in hand but he will withhold his judgment till the promised results appear. If they do not, chances of any

persuasion succeeding with him are dim. It is of the utmost importance, therefore, to start with a few simple tasks that promise quick and sure success. Once a psychology of success has been created, it is not difficult to egg on the community to bigger and more important, though long-term tasks. What is significant in the short-term is a demonstration of perceptible benefit.

Improved Agricultural Practice

The Gram Sevika is to convey some of the latest thinking in agricultural methods and practices. Through her the housewife will know about the preparation of compost pit. This will cost her almost nothing as the rubbish she sweeps everyday out of the house and the cowdung and urine that is available from her own cattle shed, would make the valuable food for the field. She has to be told about the measurements of the pit, distance between one pit and the other as also the various steps that have to be taken while preparing it.

Similarly, at the time of sowing seeds or harvesting crops, in the operation of which her help is always sought, the housewife can be of great help if she knows about the benefits of line sowing or improved techniques which save a lot of crop formerly wasted through negligent harvesting. Even she might be able, under competent guidance, to produce good seed for the family. She might as well be one of the registered growers in the area.

After the harvest, paddy or wheat reaches the farmer's house. The housewife has to husk the paddy or wheat. There also she usually employs the age old traditional method which often leads to wastage. This can be done away with, if simple but cheap and locally available implements can be requisitioned for the purpose. Even if an individual family cannot buy it, the Mahila Samiti can successfully plead for the purchase of a husking machine through the village cooperative.

Changing the outlook

There are many small things like this. All these will surely revolutionise the thinking and doing of our rural people. Take the case of cowdung which is invariably used as fuel. The village women should not only be told about the immense value of cowdung as manure, but should also be persuaded to plant trees for use as fuel. They should be helped in growing kitchen garden which will not only save money for the family but would provide for nutritious food for all. There have been cases where imaginative housewives did not even allow drain water from the well go waste. This would be drained in such a way as to irrigate the small kitchen garden that might be located behind the kitchen itself.

Even in the upkeep of the cattle, the housewife works as hard, if not harder, than the farmer. The Gram Sevika can guide her in this matter as well. The value of better breeds, importance of good fodder and the uneconomic burden of useless cattle can be brought home to her. She can be encouraged to start a small poultry farm with improved birds supplied by the Community Development Block. She can help in improving the birds in the village, by isolating the country ones, and acting on the advice of the Gram Sevikas. In the same way she can altogether change the prevalent unscientific method in rearing sheep or fishery.

Sponsoring Development Scheme

Not only in matters relating to agriculture, which, of course, is the main thing in rural India, but in other development activities as well, the Gram Sevika should get the housewife interested. Any new activity for the village, like the starting of a school or opening an adult literacy class or getting medical aid, etc., can and should involve the women. In fact, once the women are converted—and they being more practical in these matters—it becomes much easier for the acceptance of new ideas by the whole village. It happened in a village in Punjab where no one, conservative as they were, would get vaccinated against smallpox when it was virulent in the adjoining village. The Gram Sevika, through slides and lectures, tried to impress on necessity of such a step. She cautioned mothers by saying that their children might be attacked any moment. And who knows what would be the result ! The reaction was instantaneous. They immediately agreed to be vaccinated. Once they—the village women—got interested in it, the rest was easy.

Men are busy the whole day working for a living. It is the women who have to look after the babies, their health and their education. If women are kept ignorant, if they are not enlightened themselves, how can they educate their children ? Once the mother is convinced about the necessity of education—once she gets the good taste of it—then she becomes the champion for the cause. But if she remains in the dark, the whole atmosphere becomes gloomy. In such a surrounding, nothing can progress. Even the educated persons soon start losing everything that they learned by going to school.

Domestic Science

The village women particularly the younger women can be taught how to make garments by teaching them cutting, drafting, stitching, with emphasis on economy. The Gram Sevika can very well advise on the selection of colour and durable material for this purpose. Even in matters relating to washing, she can suggest a better way than the usual crude and uneconomic methods resorted to by village women.

Village women can be taught the various uses of old clothes. They can make bags out of saree borders, jackets out of the old clothes or 'Kantha' out of the rejected ones. Simple things like the preservation of clothes by putting 'neem' leaves or tobacco leaves or flower dust can be demonstrated by the Gram Sevika. The Gram Sevika should also teach the village women some crafts out of the locally available cheap materials. These can, as has been mentioned, not only beautify their homes but supplement the family income as well. Crafts like baskets and mats from cane, bamboo, straw or bamboo leaves, spinning and weaving, soap making, etc., could be taken up profitably.

Domestic science should also be introduced by the Gram Sevika in the rural homes. The housewife should know how to prepare nutritious food within the available resources. The Gram Sevika should make a study of the local diets and suggest improvements suiting the particular needs of the children or adults or pregnant or nursing mothers. She should teach them the methods of food preservation such as drying, salting, pickling, sugaring, etc. In our country sometimes food is wasted due to vagaries of weather or for other reasons. The housewives should be taught to preserve food.

Nutritious foods do not necessarily cost us more. The greater problem is to change the food habits. Nutritious value of food is often wasted with the use of profuse edible oils or ghee or spices. Tbis should be stopped. In balwadis the children should be helped to acquire good dietary habits.

Home Management

Home management is a very important thing. The objective is to maintain a happy, well organised and beautiful home. In doing so, family income has to be taken into consideration. A good housewife, with the help of the Gram Sevika, should find out ways and means by which income can be enhanced.

A good housewife should arrange the kitchen according to her choice. She devises ways and means to save time and energy so that these could be utilised for some other purpose. A smokeless choola must be there, with adequate arrangements for the storage of food. There should be space for washing utensils and food should be protected from flies, rats, etc. The waste water of the well can be diverted to the kitchen garden. That of the kitchen should be led into the soak pit.

Beautifying home with indigenous articles requires imagination, rather than money. Things like Alpana or Rangoli or a small aesthetic touch here and there can make a home pleasing. Usually it will be seen that among the economically backward classes of people, like the Harijans, houses are cleaner and more

decorative than those of others. It only proves that decoration is a matter of taste and not always of income.

The Useful Link

The Gram Sevika is a generalist. She knows something of many a thing. She is not a master in any particular subject, but has elementary knowledge of various aspects of the rural development programme. Her training and background is such that she should not be expected to be a specialist. She is in day-to-day touch with the rural people and, as such, knows them and their problems intimately. She tries to help them in their distress. When it is not possible for her to suggest a solution, she gets the help of the Mukhya Sevak or the Social Education Organiser(men). Sometimes in consultation with them she takes back the problem to the Extension Officers at the Block headquarters. They come to her rescue. For example, she may not be able to give appropriate medicines in case of say, tuberculosis, but she is expected to know the general symptoms of the case so as to ask for help from the doctor at the Block headquarters. She knows, for instance, the damage that the pests do to the crops. When actually there is a visitation, she will seek the help of the specialist at the Block level in eradicating the same.

The Community Development programme has been able to coordinate the activities of various departments like agriculture, irrigation, communication, medical, education, etc., at the Block level. Down below the Gram Sevika and Gram Sevak are the multi-purpose workers on behalf of all the welfare departments. We have not yet been able to provide specialists at the village level. That is why, the Gram Sevika plays such an important role by acting as a link between the extension workers and the people, rendering aid to them and wherever it is difficult, taking back the problem to the Block specialists with a view to solving those.

CHAPTER IV

GRAM SEVIKA AS A COMMUNITY ORGANISER

The Community Development programme provides for two Gram Sevikas for about 100 villages under the guidance of a Mukhya Sevika. They, together with workers of the Central Social Welfare Board, try to implement the women's and children's programme in the villages. From the very fact of the paucity of their number, it is not possible for them to make individual contacts or carry the programme for individual families in each and every village.

Nor does the Community Development programme visualise such individual approach for the solution of rural problems. Extension method believes in group and community action. Gram Sevika should work through the local women's organisations. Wherever there is no such organisation, they are to build up one. She has to gain the confidence of the local community and should emphasise the need of such an organisation to look particularly after the women's and children's welfare.

Unity is strength. What one hand cannot do, fifty hands joining together can do easily. So the first thing is to mobilise the women in groups so as to add strength to the Gram Sevikas.

How should the Gram Sevika find out problems of the local women ? She should organise group discussions keeping herself completely in the background. She might put one or two suggestions but the village women should be led to open their mouth and voice their feelings. That will help to ensure willing participation and execution of the programme.

Once women can meet and discuss their common problems, they will be able to find out the solutions as well. They can fix up priorities for their needs. For example, they are in a better position to suggest whether a craft class is more urgently needed than a literacy class. If they have the requisite resources, they can go in for both. Some from among them may voluntarily put a room at the disposal of the Mahila Mandal where classes can be conducted. The Gram Sevika, from the block resources can give the Mahila Mandal some sort of assistance in materials or in money.

Self Help

The women of the village should not only know their problems but should be encouraged to suggest steps that could be taken to solve those. Supposing the need of the hour is drinking water well. The village women find it difficult to walk quite a distance

and draw water from the deep well there. They decide on the construction of a new well and the suggestion can be put forward to the panchayat. If the panchayat, because of its pre-occupation and other priorities, delays the matter, the Mahila Mandal can think of some other method. Recently it happened in the village Sinai, in Meerut District of Uttar Pradesh. A housewife wanted a well, but the husband thought it unnecessary. The woman started digging the well herself and was later on joined by other women in the locality. This not only helped in digging a 60 ft. well, but created such a stir as to lead to many more community activities by the village women in the same and neighbouring villages.

Felt Needs

The Gram Sevika, because of her wider knowledge and practical training, should try to give concrete shape to the various felt needs of the village women. In our country there is no end of needs : nor is there of demand. But the Gram Sevika can, in an intelligent way, divert the discussion in Mahila Samities in such a manner that proper emphasis is put on proper things. She should also see that the initial enthusiasm is not allowed to fade out through the passage of time. She should keep that alive by any means : may be by making personal contacts or by citing examples of other village women and their good activities. Those who are not responsive or enthusiastic, should be made so through persuasive measures. Any one will adopt a good measure that will help her and her family. Gram Sevika is to see that all decisions are, if not unanimous, at least near unanimous.

Offering Assistance

Once the interest of the villagers is aroused and their participation in executing a plan is made sure of, the Gram Sevika should try to pool the available resources of the village. The Panchayat and the Mahila Samiti will not only contribute in cash or kind but in labour as well. The Government also help the community in such activities. Its specialists will guide the panchayat so that the work is done according to a standard and in time. Take the case of the well in Sinai for instance. After the four women dug it up, the Gram Sevika, with the help of the Block Officer, could divert some block fund in making it a "pucca" well. The panchayat donated some money for the construction of the parapet. It is now negotiating with the Block authorities whether a bath-room could be attached to the well. This way the interest of the women is not only sustained, they get further encouragement to do similar work.

A Gram Sevika should be as helpful to village women as possible. She should not only promote and initiate welfare activities but should also give whatever assistance she can arrange. There

have been cases where village people did do their job well and in time; but the Government could not come and help the villagers in time with the result that the initial enthusiasm of the villagers vanished soon. If such things repeat, it will be difficult for the Gram Sevika to combine the villagers and get a thing done promptly.

Follow-up Action

Not only has she, in cooperation with the Gram Sevak, to help in developing local leadership and see the implementation of a particular project, she has also to pursue a follow-up action. The Gram Sevika's work does not end by seeing, say that the construction of a bath-room is attached to the well. She should mobilise public opinion through the Mahila Samiti and Panchayat in favour of daily wash. That would not only make the body clean but would affect the thinking as well. Cleanliness, it has been said, is next to godliness.

Cleanliness does not cost much. It is only a force of habit. Until such a habit becomes universal, the job of the Gram Sevika does not end. These small improvements in the habit of the people are very important as they revolutionise the way of life of the villagers. Once the mother gets into clean habits, she enforces these into her household and, perforce the family members have to keep themselves clean. The family becomes hygienic minded which has its impact on the community and the whole village. Once that is achieved, the villagers will themselves suggest ways and means to improve the sanitary condition of the village.

Or, take the case of adult literacy classes for women. The problem of illiterates does not end with the success of making a few women sign their names or to write and read the alphabets. The reading habit has to be kept alive among the neo-literates. Village women should be supplied with suitable books. There should be more and more discussion groups. The interest in reading and participation in general discussion has to be sustained through the media of audio-visual aids, newspapers, etc.

Community Centre

A little must be said about the Community Centre where most of the activities are carried on. Organisation of a Community Centre helps a good deal in the promotion of community services. The Centre lends a name and offers a place for the diverse community activities. People learn to identify the role of the Gram Sevika and all that she stands for with the place—be it a building, a room or a cottage. The Centre becomes a part of the community life and the community begins to take pride in it. The Community Centre developes a 'personality' of its own. It has a daily timeable which is observed carefully. People know what services to

expect at the Centre and at what hour. Mornings are usually devoted to children's activities. The creche, the infant health centre, the Balwadi—all function at or around the Centre. Women too come in either to leave their children or to take advice or aid if they happen to be expectant or nursing mothers. In the afternoon *i.e.* about 2.00 p.m. the grown-up unmarried girls, young daughters-in-law of the house and sometimes even an old granny start pouring in for the craft class or the social education class or may be other activities of interest to them. Late in the afternoon the place is found humming with games, out-door and in-door alike, children and young girls busy in deriving utmost pleasure in the brief hour or so of buoyant activity and gay abandon. A little later or even after the evening melas, a few of the more earnest villagers assemble for quiet but serious lessons. Once a month specially organised programmes of folk songs or folk dramatics with children's items occupy the evenings.

Beehive of activity

Thus the Community Centre is a veritable beehive of almost incessant activity throughout the day. Now, it is the children who seem to swarm the place, then it is the girls and women who assemble to laugh and chat or to play and learn; and again it is both women and children thronging in large numbers to get and give, each according to her interest to each according to her capacity. The Gram Sevika is the main yet unobstrusive dynamo that keeps on providing the power and the momentum to this daily round of numerous activities. When Mahila Mandals are formed in every village this will be the pattern on which that programme can be organised.

CHAPTER V

GRAM SEVIKA AS A SOCIAL WELFARE WORKER

Family is the unit of rural development. Not only should the village have its own development plan, but each family should have one such as well. There should be particular stress on programmes for women and children. The youth play an important part in society and as such they have their own programmes through the Young Farmers' Club and other organisations. The farmer not only goes to the adult literacy classes, but also learns as much of improved techniques in agriculture or industries from the block workers so as to make the family a happy and prosperous one. The programme of Community Development is such that one aspect of the programme helps the other: one is not in isolation of the other. The sum total of the benefits rendered under different aspects go to the welfare of the whole family which is the basic unit of a community.

In the evening, there are recreational programmes like Bhajan Mandalis, Burra-katha, Harikatha, where the whole family can go and participate. Village dramas are staged to the delight of both young and old. The farmers derive as much pleasure as the housewives. Such events are sources of joy and happiness and are talked about in the family for days on end.

Programme for the family

The Gram Sevika has to plan different programmes which might be of benefit to the whole family. She has to organise Balwadis and children's creches. Women go to the field to help men or they have enough work in the house. Small babies have always been a problem for the mothers who cannot pay adequate attention to them in the midst of multifarious household work. The result is that the children are neglected. There are cases where ignorant mothers even administer drugs so that the child does not cry or wake up from a long sleep. In the long run these have very bad effects on the health of the children. Sometimes older children who should be going to schools are detained to look after the young ones. If a creche can take care of the infants it relieves the mother to attend to her work and the other children to go to schools.

Working of Balwadis

Balwadis are a combination of creches and pre-basic schools. They are places where infants of the working mothers can be kept together and others can be educated through play. They are looked after by one or two elderly women recommended by the

Mahila Samitis. Comparatively grown up ones have their lessons from the teachers. To smaller children it is more a fun—they learn things through games. They are sometimes served with milk and other nutritious food. The Gram Sevikas, with the help of the Mahila Samiti, see that a large number of children take advantage of these. She assures the mothers that good care is being taken of the children. Quite a number of these Balwadis have been started in villages where children are getting special care.

Not only Balwadis, but children's play centres are also organised by the Gram Sevikas. These may be in the shape of small parks with a few swings and other equipments or just a small room with some toys like rocking horses etc. These are great attractions for the rural children for whom individual family cannot afford to purchase toys. In other advanced countries there are special play centres for the children. In our country a beginning has been made and soon it is expected that the children will have their own share of the rural amenities rendered through the Community Development programme.

Programme for Young Girls

Young girls form a special class by themselves. They have their own ideas of the adolescent age and require special solution for their problems. They are at a stage when they are neither children nor grown ups. To channelise their emotional exuberance for nation-building activities various programmes have been drawn up for them. For example, such girls can become members of the Young Farmers' Club in the pattern of those in the Western countries. Though not actually farmers, they help their parents a lot in the agricultural operations. There are instances where young girls are running remunerative poultry farms or beehives. They not only add to the income of the family but also prepare themselves as future good farmers. They are usually enrolled as voluntary workers who serve the community in case of emergency. Gram Sevika is only to organise them and channelise their excess vitality and creative imagination for some useful community activities.

Dais and nurses are very rare in the countryside. The Gram Sevika can enroll a few enthusiastic village girls and teach them, with the help of the block specialists, the fundamentals of first-aid or nursing. Even if there are three or four such workers in each village, that would add up to a tremendous figure for the whole community. The Gram Sevika can even find a good teacher for the Balwadis from amongst these girls. She can even recruit good talented actors and actresses for village dramas from amongst them.

Activising Adult Women

The adult women in the village are also to be organised. The Gram Sevika, as has been mentioned, not only helps in running adult literacy classes for the benefit of such women, but also takes follow-up action. There can be joint classes or separate classes considering the need. The spare time of village women can be utilised for some good remunerative purpose. The Mahila Samiti of the village should conduct craft classes so that village women can produce utility products not only for use of the family, but for outside sale, if possible. In the previous chapter it has been explained how they can teach them to sew the garments for the family, making use of old clothes for various purposes, how to assist them to improve their homes, etc.

Cultural activities

Last but not the least of welfare activities to be sponsored by the Gram Sevika is the organisation of cultural and recreational activities for the women. After hard day's labour every one wants to relax. Bhajan Mandalis or Kirtans not only provide for such relaxation but also give people food for thought. Her active participation in community singing or dancing relaxes the body as well as enriches the soul. It also gives vent to her creative faculties.

A Gram Sevika should know the cultural tradition of the area and should organise the time-honoured cultural and recreational pastimes. There is no harm in introducing new things but not at the cost of the old traditional ones which have been proved worthy for centuries. As Gandhiji said in some other context, we should keep our windows open so as to allow a breath of fresh air from outside, but should not be swept away by it.

Welfare activities

There is another little service that a Gram Sevika can usefully render. On the welfare side today, she is the only functionary at the village level who can help forge the much needed link between the people in need of special care and welfare organisations. There is, for instance, a blind boy in the village who is rotting for want of education. He is a burden to himself and to his family. The family does not know what to do with him. In the end he turns into a street singer or, not unoften, a beggar. Again, there is a young widow who wants to stand on her own legs but does not know how. She has also a couple of children to take care of. Or it may be a case of a lone or unattached or destitute woman who just lives on the village hospitality, finds her life miserable and who makes it so for others as well. There are voluntary welfare institutions in the district or nearby which can take care of such individuals and prepare them for a new life. Who is to

direct such individuals in need of special care to the appropriate institutions? The Gram Sevika most certainly can; in fact, the women in the village look to her for such assistance. She does not have to know all about such institutions. There is a welfare department in the State and also a Social Welfare Board. They have their district officers. Either directly or through the Mukhya Sevika, she can give details of the case to the welfare department or the Social Welfare Board. Possibly, she would be advised when and to whom to refer the needy person. It is not that she will succeed in finding a solution for all cases. But even if the Gram Sevika is able to help some of them, it will be a valuable service rendered to the people. She can herself feel happy even if she is able to set one individual on the right path or to put a little cheer in the life of even a single unfortunate child or woman. Incidentally, this will help her to gain the much needed confidence of the community.

CHAPTER VI

GRAM SEVIKA AS A TEACHER

The Gram Sevika is also a teacher in the adult education classes. As it is not possible for her to conduct all the classes, she runs this with the help of Gram Luxmis or women leaders of the village. Here the women not only learn the three R's, they also learn something about history and geography of the country. Through discussion groups, they are told something about the Five-Year Plans and the Community Development programme. The activities of various non-official organisations, mostly women's organisations, are also narrated to them. Above all, they are taught to take their proper place side by side with men in the developmental activities. They are supposed not only to put suggestions, but also help the men in implementing these.

Recently it happened in a Gaon Sabha meeting in a village in Rajasthan. A woman stood up and suggested that in the additional land that is being put up for cultivation by the panchayat, more of wheat than maize should be planted. "But you are used to maize", butted some one. "So what? Should we not change to a better food like wheat?" was her retort.

Importance of home visits

The Gram Sevika carries the message of hope to the home she visits. She is in personal touch with the families, she knows their particular problems and tries to advise them to solve these. Because of her human approach, many things are solved without much difficulty. Where she cannot suggest a solution, she takes back the problem to the Block level specialists. This way she endears herself to the village folk. And as she gains their confidence they come to her with their personal problems as well.

A Gram Sevika was narrating her experiences in a Bengal village. When she visited the village for the first time, there was little or no response from the women. She discovered that the village elders, particularly the men, were cautioning the women against mixing with the "lady from the town". They avoided her for quite some time. But gradually she became friendly with them and started a few economic programmes which helped one or two families. When the village women discovered that she meant business, they flocked round her. This way she won their confidence and became their favourite. Those who wanted to drive her away, subsequently welcomed her from the heart of their hearts.

Significance of Balwadi Teacher

Duty of the Gram Sevika as a teacher in Balwadi has already been dealt with at some length in the previous chapter. She has only to bear in mind that a teacher's role in a Balwadi is basically different from that in an adult education class. In the latter she has to deal with mature and responsible people. She cannot, therefore, adopt the usual class room discipline. Methods of teaching are also different. She would no doubt get an idea of this in the course of her training.

CHAPTER VII

GRAM SEVIKA AS AN EXECUTIVE

Among the many roles that the Gram Sevika performs, most are in, and with, the community. As an employee of the development and welfare department, she also has some executive duties to perform. She is the main, and sometimes the only functionary in the village. She has to keep a careful and detailed record of the programme and activities that she organises. She is in charge of several items of equipment, often valuable. She has to receive and distribute materials required for the conduct of various activities. In addition, she has to maintain a well-documented diary to record her impressions and experiences as a village level worker. Sometimes she is required to handle small cash either as an imprest money for casual expenditure or for other small payments. She is regarded as the custodian of the furniture and stationery supplied to the area in her charge. In short, there are many small duties which she is called upon to perform as a field executive of the development authority.

Functioning as a Desk Worker

For many a Gram Sevika, this is perhaps her first job. Her work with the community is, no doubt, difficult but the little desk work that she has to do is more exacting. She has to do it regularly in the form prescribed for the purpose. She has to be familiar with at least the elementary rules and regulations of office procedure in a Government setting. Many a time she has to correspond with their supervisor, and at times even with the Block Office. Usually the training given to a Gram Sevika provides the minimum knowledge necessary for carrying out these executive duties. One simple, though useful, rule to remember is to attend to the desk work at the appropriate time. Entries made in various forms and registers at the correct time may save considerable botheration at a later date. Attendance registers, for instance, have got to be filled in as a matter of daily routine. There is nothing more rewarding than keeping the cash books up-to-date and accurate. This also holds true for the registers meant for stocks and supplies. Dependence on memory may be good but it is no substitute for official records. A careful Gram Sevika who devotes a regular half-an-hour or an hour daily "to write her books" does not find it a heavy burden. It need not take away her time from her organisational activities. She should set apart such time for this work when her Centre is closed.

The Gram Sevika should take care to get her books and registers countersigned regularly by her Mukhya Sevika or other supervisors. This would enable her to feel care-free with regard to responsibilities discharged by her up to the date of countersignature. In the matter of correspondence, effort should be to keep it to the minimum. It is always better to make the letters brief and pointed. The form of letter should generally conform to what is prescribed by the Block office.

Maintenance of Diary

One of the most significant parts of her executive duties is the maintenance of daily diary. A good Gram Sevika takes care to ensure that her daily diary is not a mere repetition of the daily time-table. If a diary was kept in that manner, the report of any one day would not substantially differ from any other. Instead, it will be useful if she notes down the important events of the day, significant conversation that she might have had with the villagers or the difficulties that might have been brought to her notice during the day. In other words, a Gram Sevika's diary should be a simple chronical of the evolution of the programme and the growth of her own personality. Along with it, if she comes across any questions to which she cannot find a ready answer it will still be useful to record the question carefully. It is likely that the Mukhya Sevika, when she comes on her round and goes through the diary, may be able to find an answer. If not, she may have it referred to the higher authorities.

The changing response of the community to the programme should be faithfully reflected in the diary. Sometimes the progress of the Gram Sevika's work is assessed in terms of daily attendance recorded in her registers or any other information that she maintains. Nothing can, however, give a real live picture of the impact of the programme than a Gram Sevika's diary, if it is kept in the manner suggested. Supervisors should encourage rather than frown upon an informal and frank record in the diary.

Collection and Display of materials

Resourceful Gram Sevikas having initiative also find time for collecting useful material in support of their activities. She keeps pictures, posters and other similar articles to display on the walls of her Centre or the class room. Apart from giving a distinct "personality" to the Centre or the class room, these materials serve as standing audio-visual aids for the participants. An able Gram Sevika does not rest content only with the materials provided by the Block office. She always keeps an eye for any material that will attract the villagers and convey some useful idea. She knows, for example, that the women's savings campaign

or the primary health centre or a family planning clinic may have produced some useful material which is available for display. It should be her attempt to collect all such materials and to arrange to display them in the most attractive manner. Sometimes the children or women participating in the activities may ask for some specific material. A woman in a craft class may ask for some new design or a child may want some new picture or book. It should be her endeavour to contact the appropriate authorities and get the material.

Thus, there are so many ways in which the Gram Sevika can learn to be a good Executive. The least that she can do is to be prompt in compliance with the official orders and correct in discharging them. The maximum that she can do is to provide simple, though sound, base for the entire super-structure that is created to build up a countrywide programme of community development. There is always a likelihood of an Executive such as the Gram Sevika to slip into a dull routine. If, however, a person maintains her sensitiveness to the local situation and is able to convey it quickly and faithfully to the higher authorities, she would continue to remain the vital link, that she is, between the development organisation and the people.

Mukhya Sevika's Executive Job

The executive duties of a Mukhya Sevika are similar though a little more responsible. A supervisor should be able to do all that the field workers are required to do only much better. A Mukhya Sevika's work is not only to see whether the Gram Sevikas are working but she has to ensure that they work properly. For this, she should herself be up-to-date in respect of her knowledge and more proficient in her skills.

Chapter VIII

ASSOCIATES OF THE GRAM SEVIKA

Reading through this guide book one would expect the Gram Sevika to be an all rounder. She is, no doubt, a multipurpose worker like the Gram Sevak and the SEO's. She is expected to know something of many subjects. Where she does not know herself, she should know whom to ask. The entire team of extension officers including the Gram Sevak and the SEO's is to advise and help her. She should, therefore, work in full cooperation with them. Yet, it would appear that the activities are far too many for a single person to handle. It is better to be clear, therefore, that every Gram Sevika is not expected to organise all the activities in each village. She has to proceed selectively. Local needs have got to be taken into account. An average Gram Sevika may still have to be associated with half-a-dozen activities. She does not have to be the only or even the main person to conduct each activity. There are other co-workers on the staff who can help her. A craft instructor can initiate a class, give a lesson or two and the Gram Sevika can keep an eye on the "practice class". The mid-wife or the dai, the balwadi teacher, wherever they are appointed are the other colleagues, who would help her in their respective activities. In certain activities she may have to be the spear-head, in others she need only be associated, as in the case of women's savings campaign, sanitation drive, etc. In yet others, she may only have to follow up or in a few cases she may only have to make a referral to the proper authority.

Gram Luxmi/Gram Kaki

In all these she can derive assistance from a mature, intelligent and an active village woman. Such a person is very often the natural leader of the village women. It has now been provided that such a leading woman could be identified and could be taken up as an associate of the Gram Sevika. She is known by many different indigenous names *e.g.*, 'Gram Luxmi' or 'Gram Kaki' in different States. It has also been provided that a Gram Luxmi would be paid a small honorarium for the service she renders. There are programmes for giving a brief orientation or training to a Gram Luxmi so that she can render better assistance. In order that a Gram Sevika can derive maximum benefit from the assistance of a Gram Luxmi she must know that the village woman has certain distinct qualities. It has already been said that she is one of the leading women of the village. As such, she exercises some influence over them. She not only knows their needs and

problems but very often can also express them in an articulate manner. Once she has the necessary orientation she can also explain the development programme to the village women in the language they understand. She can anticipate the reservations or objections of local women to the innovations that the development authorities may introduce. Being a village woman herself, she can devise ways and means which would get over these difficulties. She can make a better appeal to their imagination.

A Venerable Colleague

In brief, a Gram Luxmi can prove to be a valuable asset, a venerable colleague and a veritable reservoir of strength and support, if only the Gram Sevika knows how best to utilise her services. In the first instance, the Gram Sevika has to regulate her relationship with the Gram Luxmi in a proper manner. Usually the Gram Sevika is junior to the Gram Luxmi in age. In an official way, the Gram Sevika may believe herself to be the more senior, the better educated and a more responsible functionary. This should not lead the Gram Sevika to treat the Gram Luxmi as a junior partner. Being an elderly, worldly wise woman of influence in the village, the Gram Luxmi deserves to be given the fullest respect due to her. It is only by showing proper regard for her that a Gram Sevika can expect to draw the best from her. Another simple though often forgotten dictum that should be observed between any two associates, should also be remembered by the Gram Sevika, *i.e.* credit and recognition must be given to the Gram Luxmi for the good services that she may render.

Mahila Mandals

If a Gram Sevika wants—as she ought to—that her work should radiate in the surrounding villages she should look for support in another quarter. The reference here is not to a person but to an organisation. Independent voluntary organisations of local women—commonly known as Mahila Mandals—can lend untold support to the Gram Sevika. In fact in some places Mahila Mandals have been the fore-runners as well as the consolidators of services initiated by the Gram Sevika as part of the development programme. It would be of advantage if the Gram Sevika as usual with the help of the Mukhya Sevika, sponsors, promotes and encourages the formation of Mahila Mandals in the block villages. The task of the Gram Sevika does not end but only begins there. She has then to give them an idea of the work done in the neighbouring villages and to help them to organise similar activities in their own. They can be given the minimum 'know-how' through talks and demonstrations by the Gram Sevika, her co-workers, supervisors and extension officers. She can also occasionally arrange the visits of the members of a Mahila Mandal to the villages where the activities are actually in operation. Thereby they can learn not only how to organise those activities but may

even carry back some inspiration to introduce similar activities on their own. The Gram Sevika and Mukhya Sevika maintain periodical though regular contact with these Mahila Mandals to watch and to help the growth of their activities.

Block Staff and Mahila Mandals

It is equally useful to have such Mahila Mandals even in the villages where the Block staff directly works. The Mahila Mandals in such villages can be of utmost help in continuing and following up the activities which the Block staff would have initiated. After all a Block does not and need not maintain concentrated attention on all villages all the time. When their attention shifts or tapers off there has to be some organisation which can maintain and carry on those activities. One can think of no better organisation than the local Mahila Mandals to do so. It is true that they will still need the support of bodies like the panchayat samities or the assistance from welfare authorities; these may be forthcoming from the appropriate quarters provided the Mandal remains a live, functioning organisation.

Building up of women's organisation

The Gram Sevika may find that she has initially to help these organisations so that they can help her later. They may have their needs, the Gram Sevika should help to articulate them. They may have some ideas as to how to meet their problems, the Gram Sevika may have to help translate them into action. They may have initiative which needs to be drawn out and they may have resourcefulness which needs to be supplemented and channelised. They have energy in abundance which can be diverted towards constructive ends. Once a Gram Sevika has organised a Mandal she may start reaping the benefits in return. Introduction of new activities is no longer such a difficult problem. Securing people's participation through people's own agencies becomes easier. Besides, once the local women's organisations are associated with building up of activities, they develop a sense of belonging to it. It is no longer the work of the Gram Sevika alone. It is their programme—the people's programme—in which the co-operation of the Gram Sevika is sought. Once the Mahila Mandals have understood the significance of development and welfare services, the Gram Sevika may not have to labour for that much of follow up action when the Block authorities turn their attention elsewhere. The Mahila Mandals will require help in familiarising themselves with the programme pattern in community development. They will have to be acquainted with the procedures. The Mandals will have to be slowly prepared to shoulder organisational and other responsibilities. Developmental work cannot leave any better legacy behind than a strong, representative and dynamic organisation of the people which may no longer require external leadership.

CHAPTER IX

MUKHYA SEVIKA AS A SUPERVISOR

We have so far seen the various activities of the Gram Sevika. The Gram Sevika, as has been indicated, works under the supervision of the Mukhya Sevika in a block. The responsibilities of the Mukhya Sevika in a block in relation to the work of the Gram Sevikas are mainly two-fold, *viz.*, (*i*) to guide and supervise the day-to-day work of the Gram Sevikas and (*ii*) to help the Gram Sevikas in overcoming difficulties and inconveniences that they may experience while working in rural areas. She also shares direct responsibilities in starting new activities and in securing community participation.

Guidance and supervision mainly relate to (*a*) helping the Gram Sevikas to know the programme of women and children in the block and its relationship to the overall Community Development programme; (*b*) to understand and know the details of the administrative set up of the block; (*c*) to carry out surveys of a selected number of villages in relation to particular needs of children and women; (*d*) to plan the programme of activities of balwadis, Mahila Mandal, home visits, etc., and to promote welfare of the child, the mother and the family; (*e*) to solve day-to-day problems arising out of the activities of the Gram Sevika; (*f*) to help maintain accounts, records, etc.

Proper maintenance of accounts, records, as also coordination of work with the other women workers in the block relate to administrative-*cum*-organisational aspect of the work of the Gram Sevika. The Mukhya Sevika should have adequate understanding of these so as to be able to give the necessary guidance to them. The Mukhya Sevika has also to act as an interpreter. She has to have her hand on the "pulse of the people" all the time and has to convey their needs to the staff under her. Similarly she has to tell the community of the correct role of the field staff so that they get full cooperation in the conduct of their activities and are enabled to live as one among them.

A friend in need

There is another responsibility of the Mukhya Sevika in the personal problems of the Gram Sevika. In our rural areas women generally do not work away from their homes. They are still, by and large, an integral part of the family and look after the major responsibilities of bringing up children, looking after household activities and helping the men in agriculture and other occupation.

A woman worker going to another village and working on the basis of payment, is something foreign to the tradition of rural life. The introduction of the Gram Sevika in the village is a new experience in the village community. Though the villagers are increasingly accepting the Gram Sevikas, there still remain many problems of adjustment to the village condition. It is quite natural that under the circumstances there will be, at least in the initial stages, some difficulties in securing, say, accommodation for her in the village. The village people can even warn the local women about this girl from the outside. It is in these peculiar circumstances, about which nobody can predict nor can offer a positive solution, the Mukhya Sevika has to be her guide and friend. She has to help and stand by the side of the Gram Sevika in overcoming all these difficulties in the initial stages.

A Guide and Adviser

A young Gram Sevika may have other problems of relationship with co-workers in the field. The Mukhya Sevika, with her proper understanding of the problem of rural life and human relationship, should help the Gram Sevika in adjusting satisfactorily to the new surrounding. This she should be able to do with her mature judgment and proper insight into the problem. The Mukhya Sevika is apt sometimes to rely on her authority as a supervisor That may be occasionally necessary but not always the best way of dealing with an erring Gram Sevika. The Mukhya Sevika would do well to build up for herself the position of a 'elderly friend' more by virtue of her worldly wisdom and superior technical competence. The test of this advisory as against supervisory position is to see how often and how intimately the Gram Sevikas turn voluntarily to her or advice, solace and guidance.

The Gram Sevika and the Mukhya Sevika are primarily field workers. They should not, therefore, be burdened with having to maintain too many registers. In the following appendices only the minimum is suggested which the Gram Sevika and the Mukhya Sevika should regularly maintain. They should also make this available to visitors and those who may desire to see them. If properly maintained, a glance at these will give a clear idea as to how the work is planned and executed, the problems faced, and attempts made to solve them; in short a perusal of these will give an indication of the gradual evolution of the programme in the area.

The Mukhya Sevika must make it a point to go through these records carefully every time she visits the village so that she would be able to guide her further.

Learning to thresh paddy

Eager to learn

A place where the Gram Sevika can pass on useful hints

A Children's Park

(I) JOB CHART OF GRAM SEVIKA

The gram sevika's job is multipurpose in character. It falls under the following broad heads:—

1. Mother and child care
2. Home management
3. Food and nutrition
4. Health and sanitation
5. Clothing
6. Domestic crafts
7. Agriculture and Animal Husbandry
8. Panchayats and Cooperation
9. Women's & children's activities.

Under each broad head the gram sevikas are required to attend to the following detailed jobs.

I. Mother and Child Care

1. Educating mothers regarding diet and personal health particularly during pregnancy and nursing.
2. Planning diets for infants.
3. Imparting knowledge regarding common ailments of children. Their prevention and cure.
4. (*a*) educating women on the need of family planning.
   (*b*) arranging talks on the subject.
   (*c*) giving information about family planning clinics.
5. Organisation and promotion of balwadis.

II. Home Management

1. Educating the village women in keeping their homes clean, healthy and comfortable within the available resources.
2. Indigenous methods of beautifying the homes.
3. Introduction—
   (*a*) smokeless choolas
   (*b*) labour saving devices, *e.g.*, use of cookers, ball-bearing chakkis, etc.
4. Habits of thrift.

III. Food and Nutrition

1. Studying local food habits.
2. Helping the village women in the planning and preparation of balanced diets within their means and with the foodstuffs locally available.

3. Popularising non-cereals mixed diets and local fruits.
4. Encouraging improved methods of food preparation at all stages.
5. Introducing improved methods of—
   (*a*) storing foods
   (*b*) food preservation
   (*c*) disposal of kitchen waste.

IV. Health and Sanitation

1. Promotion of personal hygiene.
2. Environmental hygiene with particular reference to—
   (*a*) water supply
   (*b*) bathing, washing places
   (*c*) disposal of human waste.
3. Storage of food-grains.
4. Control of communicable diseases—causation, spread, prevention, control and cure.
5. Disseminating information regarding health organisation and services in the Block.
6. Providing—
   (*a*) home nursing
   (*b*) first aid
   (*c*) knowledge of—
      (*i*) home remedies
      (*ii*) diets for the invalids.

V. Clothing

1. Educating the women in the making, mending, washing and care of clothes.

VI. Domestic Crafts

1. Developing skills to make useful household articles using local materials through the teaching of crafts such as spinning, weaving, basket-making, soap-making, mat-making, toys etc.
2. Associating in the promotion of industrial cooperatives and enrolment of membership among women; and
3. Helping to create an atmosphere for sale of products.

VII. Agriculture and Animal Husbandry

Agriculture

1. Promotion of the use of compost pits.
2. Educating the rural women in improved methods for local crops—manuring, sowing, irrigation, transplanting, promotion of Japanese methods of paddy cultivation.

3. (*a*) encouraging kitchen-gardening throughout the year;
   (*b*) growing of seasonal flowers; and
   (*c*) planting of common fruit trees.
4. Demonstrating collection and preservation of seeds and storage of foodgrains.

Animal Husbandry

Educating rural women in—

1. improving cattle sheds and keeping them clean;
2. preservation of fodder;
3. care of cattle including proper feeding;
4. clean milking practices.
5. preparation of milk products and preservation of milk and milk products.

Poultry

1. Helping in the propagation of modern methods of hatching, rearing, feeding and housing of improved poultry.
2. Disseminating of elementary knowledge of common contagious diseases and preventive measures against them.
3. Introduction of improved cockerels.
4. Helping in the demonstration of improved methods of preservation and storage of eggs.
5. Helping in the promotion of bee-keeping, sericulture and fishery etc., wherever possible.

VIII. Panchayats and Cooperation

1. Spreading awareness of—
   (*a*) the importance of panchayats in village life;
   (*b*) the role of women under the *Panchayati Raj*.
2. Creating consciousness among women about—
   (*a*) the significance of cooperation in rural life;
   (*b*) promotion of cooperative membership among women.

IX. Women and Children's Activities

1. To cater to the special needs of women and children.
2. To promote the welfare of women and children through their participation in community development.
3. Recreational and cultural programmes for women and children.

X. Other Community Activities

To organise the community to develop self-help and other activities of common good.

(ii) REVISED SYLLABUS FOR THE TRAINING OF GRAM SEVIKAS

I. Extension Principles and techniques

Objectives :

1. To understand the philosophy of community development and the role of extension methods in achieving its objectives.
2. Methods of working with individuals, groups and the community including extension.
3. To study the effective approach and the organisation of group activities.

1. *Introduction to Rural Life*

(*a*) Rural Society—customs, family system and traditions
Understanding the village community
Study of the rural family patterns
The country and its people
Study of the rural problems in the State with special reference to women and their homes—health, food, sanitation, education etc.

Characteristics of rural life—culture, marriage, customs, festivals, facilities for education, transportation, recreation, post office, etc.

Social Legislation affecting women—Hindu Code Bill, Sarda Act etc.

(*b*) Rural Economy :—

Understanding the sources of the income of rural families.
Economic conditions and problems in rural community.
Rural indebtedness.
Rural Credit.
Ways of increasing the family income, women's role in house-hold economics.

2. *Community Development Programmes*

(*a*) A brief review of the historical background of community development.

(*b*) Gandhian approach to constructive work (Sarvodaya etc.).

(*c*) Outline of the Five-Year Plan in the context of the Directive Principles of State Policy embodied in the Constitution of India.

(*d*) The aims and objects of the community development programme. Evolution of people's organisation leading upto Panchayati Raj.

(*e*) General development of programme of community development with special reference to women and children's programmes.

3. *The Programmes and activities of the Central Social Welfare Board with special reference to.*

(*a*) The Welfare Extension Projects; and

(*b*) The coordinated programme of W.E.P. in community development.

4. (*a*) The role of the Gram Sevika as a member of the team of worker.

(*b*) The essential qualities of a Gram Sevika.

5. *Planning and execution of Programmes with proper understanding of methods.*

(*a*) The ability to develop sound human relationships.

(*b*) Techniques of making home-visits most effective.

(*c*) Survey of the homes and families through home-visits and other methods to prepare the background for the programmes.

(*d*) Planning the programmes for and with the village women according to local resources.

(*e*) Use of the extension techniques in transmitting knowledge through audio-visual aids.

(*f*) Group dynamics.

6. *Coordination*

Working cooperatively with :—

(*a*) The Block Development Officer, the Mukhya Sevika, the Social Education Organisers' and other Extension Officer.

(*b*) The Central Social Welfare Boards organisation at the block and field levels.

(c) Non-official organisations like Bharat Sevak Samaj, the K.G.N.M. Trust and the All India Women's Conference.

(d) Peoples organisations—Panchayats, Cooperatives, Vikas Mandals.

(e) Other local organisations of women.

7. *Leadership Training*

To be developed through—

(a) organisation of children's camps, women's camps and family camps;

(b) participation in village fairs, melas and exhibitions;

(c) organising mahila mandals.

(d) participation in panchayats.

8. *Office Procedure and Records*

Keeping records, stocks register, accounts and the diary.

Evaluation

Methods of evaluating the progress of projects, programmes and activities.

II. Mother and Child Care

Objectives

1. Education of mothers.
2. Care of the expectant and nursing mothers.
3. Care of infants and children.

1. *Elementary knowledge of pre-natal and post-natal care*

Attending a primary health centre in a Block or a nearby clinic or a maternity hospital, to learn from the lady doctor or the health visitor, the state of pre-natal development.

Arranging talks and demonstrations to the expectant mothers on pre-natal care.

Helping the expectant and new mothers in planning their diet, exercise, rest, preparation for the arrival of the baby etc.

2. *Child Development*

   (*a*) To learn how children grow and develop.
   (*b*) Habit formation in children.
   (*c*) Behaviour problems of children.
   (*d*) Training in Balwadi.

3. Common diseases of children.	Observation of children's diseases and the treatments prescribed by the doctor in the nearby clinics.
	Knowledge of children's ailments like sore eyes, cold, itches, diarrhoea, etc. and their treatment.
	Arranging talks and demonstration by the public health instructor treating the sick children.
	Feeding the sick children
4. Family Planning Education	Educating women on the need of family planning, the dangers of bearing too many children and desirability of spacing children.
	Arranging talks by a lady doctor or a lady health visitor on the meaning of family planning and its aims.
	Giving information regarding family planning clinics.

III. Home Management

Objectives

1. To maintain a well-organised and healthy home.
2. To develop ability to use the available resources to best advantage.

1. *Family Income*

   (*a*) Sources of income, cash and kind of rural families.

   (*b*) Planning the expenditure in a manner so as to cater to the needs of the family in order of priority.

   (*c*) Thrift—savings through Post Office accounts and other forms of small savings.

2. *Kitchen Management*

(*a*) Arrangement in the kitchen with a view to saving time and energy *e.g.*, space for

(*i*) proper storage.

(*ii*) washing utensils.

(*b*) Construction and use of smokeless choollas.

(*c*) Introduction of labour saving devices—use of cookers, ball-bearing chakkies.

(*d*) Protection against flies, rats and other household pests.

3. *Care and beautification of the home*

(*a*) Care and arrangement of the household articles.

(*b*) Beautifying the home with indigenous articles without extra cost.

(*i*) Study of the local arts like Alpana, Rangoli, Kolams, etc.

(*ii*) Gardening (Decorative) *e.g.* growing seasonal flowers in attractive patterns.

4. *Improved Housing Condition*

Planning and arranging the house for comfortable and aesthetic living.

Improvising, wherever possible, ventilators, latrines, bathrooms soakage pits, drainage, washing place, etc.

Providing separate sheds for cattle and poultry.

IV. Food Nutrition

Objectives

1. Planning and preparation of healthy and nutritive diets for the family within available resources.
2. Preservation of foods.

1. *Local Foods*

(*a*) Study of local diets and food habits.

(*b*) Selection of foods for maximum nutrition within the available resources.

(*c*) Diets for children and adults.

(*d*) Diets for pregnant and nursing mothers.

(*d*) Foods for the infants.

(*f*) Diets for the sick.

2. *Cooking Foods*
   - (*a*) Proper methods of cooking different food-stuffs.
   - (*b*) Introducing new methods of food preparation such as cooking vegetables without throwing away the water, cooking rice without straining, etc.
   - (*c*) Sanitary handling of food.
3. *Preserving Foods*
   - (*a*) Simple methods of food preservation such as drying, salting, pickling, sugaring, bottling and canning etc.
4. *Improving Nutrition of People*
   - (*a*) Introduction of cheap and nutritious recipes.
   - (*b*) To help children acquire good dietary habits.
   - (*c*) Assisting in the programme of providing mid-day meals in the schools.
   - (*d*) Economical use of food-stuffs, use of the left-over foods.
   - (*e*) Food substitutes and supplements in the local diets, for example, the use of groundnut in various ways.
   - (*f*) Use of the produce of the kitchen garden for better diets.
5. *Storage of Foods*

V. Health & Sanitation

Objectives

1. To be able to practise health habits in personal life and correct those which are defective.
2. To assist the rural home makers in maintaining good health in their families and in keeping their houses and surroundings clean.
3. To prevent diseases.

1. *Personal Health and Hygiene*

   Observing the rules of health in daily life—as an individual and as a member of the community in the Home Science Wing.
2. *Environmental Hygiene*
   - (*a*) Cleaning campaigns in the villages.
   - (*b*) Types of latrines, their use and care.
   - (*c*) Construction of soakage pits.
   - (*d*) Sanitary handling of food and water.
   - (*e*) Provision of safe drinking water.

3. *Common Diseases*

   (*a*) Common infectious diseases—their causes and prevention.

   (*b*) Deficiency diseases like rickets, eye troubles, skin troubles, skin eruptions and effects of under-nutrition and over-nutrition.

   (*c*) Diseases borne by water and their prevention.

   (*d*) Preparation and use of simple disinfectants at home.

4. *Home Remedies*

   (*a*) Preparation and use of home remedies.

   (*b*) Simple medicines for the household medicine box.

5. *First-aid and Care of the Sick*

   (*a*) Training in first-aid to be given by a qualified doctor, the Red Cross or the St. John's Ambulance, through practical demonstrations.

   (*b*) Rendering first-aid in accidents.

   (*c*) Home Care of the sick.

   (*d*) Isolation of the patient in epidemics.

6. *Health Education*

   (*a*) Popularising the use of health clinics and other facilities amongst rural families.

VI. Clothing

Objectives

Making, mending, and care of clothes.

1. *Clothes for the Family*

   Choosing clothing material for the family, taking into consideration the money available, the needs and the cost, colour, fastness, washing, quality, durability, shrinkability and weave of the material.

2. *Making Garments*

   Cutting, drafting and stitching of garments by simple methods, with emphasis on economy according to the needs of the locality and the prevalent patterns (at least two for men, two for women, two for boys, two for girls and two for infants.

3. *Mending Clothes*
   (*a*) Mending of clothes.
   (*b*) Renovation of old clothes.
   (*c*) Various uses of old clothes like making bags out of sari borders, jackets out of old cloth, etc.

4. *Washing Clothes*
   (*a*) Washing of clothes and removal of stains by using locally available material.
   (*b*) Use of soapnuts (rita nuts), indigenous earth in washing clothes.
   (*c*) Washing clothes in a minimum quantity of water. Methods of washing cottons, rayons, nylons, silks and woollens.
   (*d*) Blueing, starching, drying and pressing of clothes.

5. *Care of Clothes*
   (*a*) Care of clothes.
   (*b*) Putting neem leaves, tobacco leaves, khus khus roots flower dust, etc., while storing clothes.
   (*c*) Proper storage of clothing.

VII. Domestic & Commercial Crafts

Objectives

1. To learn to make articles from locally available and cheap materials for domestic use.
2. To help them to learn and practise such crafts as will help in supplementing family incomes.

1. *Domestic Crafts*

   Preparation of household articles using local materials through the teaching of crafts such as spinning, weaving, basket-making, soap-making, toy-making, etc.

2. *Commercial Crafts*

   Helping the craft-instructor and the industrial bodies responsible for organising the programme—
   (*a*) organisation of production units.
   (*b*) Sale and purchase of raw materials and finished products.

VIII. Agriculture and Animal Husbandry

Objectives

1. To give guidance to rural women in their agricultural work.
2. To help in the increase and diversification of food production in the villages.
3. To help in getting balanced diets for all.

1. *General Agriculture*

Learning agricultural practices of the locality in a near by farm.

(*a*) Elementary knowledge of the use of good seeds, manures improved implements and preparation of compost.

(*b*) Cultivation of two or three important food crops of the locality.

2. *Kitchen Gardening*

(*a*) Preparation of soil and manuring, sowing, watering weeding, plucking, sorting, storing, etc., of vegetables.

(*b*) Utilisation of waste water and house refuse.

(*c*) Planning the kitchen garden for the entire year, keeping in view, seasonal changes, climate, locality etc.

(*d*) Raising kitchen gardens in the Home Science Wings and in the locality.

IX. Panchayats and Cooperation

Objectives

1. To educate women in—

(*a*) The concept and the working of Panchayati Raj and their role in it

(*b*) The value of cooperation in rural life.

1. *Panchayat*

The main basic village institution—reservation of seats for women—Functional Sub-Committee for women's work—relationship of panchayat with other institution like co-operative and School. Assistance available from Panchayats—mainly organisational and in matters where public opinion is to be created. Panchayati Raj (democratic decentralisation).

2. *Cooperation*

(*a*) Meaning of cooperation—its economic and social significance.

(*b*) Importance of mutual self-help organisations.

(*c*) Principles of the cooperative movements.

(*d*) Various types of cooperative societies useful for the village.

(*e*) Role of women in the cooperative movement.

(*f*) Working of a cooperative unit.

X. Women and Children Activities

1. *Organisation*

1. To cater to the special needs of women and children.
2. To promote the welfare of women and children through their participation in community development.

Organisation of—

(1) Mahila Mandals.

(2) Women's camps, Study tours, Training of Gramlaxmis and other local women leaders.

(3) Creche and Balwadi.

(4) Blue Birds and Girl Guides.

(5) Recreational and cultural activities.

(6) Adult literacy and social education for women.

(7) Referral Service for women and children in need of special care through the cooperation of the State Social Welfare Boards and State Departments of Social Welfare.

2. *Administration*

1. Utilisation of the provision of Rs. 40,000 for women and children's activities in uncoordinated blocks and of the composite and enlarged budget in a coordinated block—WEP.

XI. Community Activities

Objectives

To organise the community to develop self-help and other activities for common good.

1. Organising youth and women's campaigns for vaccination, cleaning, health camp, etc.

2. Encouraging cooperation of village women with and organising participation in the campaign for literacy, savings, sarvodaya, vanmahotsava, etc.
3. Encouraging children and particularly girls to attend schools.
4. Assisting in the mid-day meals programme.
5. Organisation of parent-teachers associations.

(iii) EXTRACTS FROM FORTNIGHTLY DIARIES OF GRAM SEVIKA AND MUKHYA SEVIKA

(a) Gram Sevika

1*st to* 15*th March*, 1957.

It is nearly a month since I joined duty in this village. This is my first fortnightly report.

Within a radius of 1½ miles there are 3 hamlets. My work, therefore, will have to take into account all the 4 villages. Altogether it is likely that there are nearly 600 families.

These are fresh villages in the sense that work for women and children has to be started for the first time. Because of this and also because I have come straight from the training centre, the Mukhya Sevika has been good enough to pay me 4 visits since my joining duty here. With her help a quick study has been made and I have now some idea of the different types of people, their occupations and their needs. A rough plan of work has been prepared and shown to the Mukhya Sevika. Of course, this will have to be revised as my knowledge of the village increases. I do not think I can start with any centre for the adult women. They appear to be very conservative. They have to be won over. A creche also will not work now, though I find there is a need for this; but unless they have confidence in me, they will not entrust their infants. A Balwadi, on the other hand, will work well and necessary arrangements have been made to start a Balwadi school in the coming week. Nearly 20 children are bound to come.

Some of the older girls, who had left the school, have become friendly with me and I am confident that a youths' (girls) club can be started. This club can work very well and, I think, I will make use of the girls, and draw out the adult women for starting either a community centre or a mahila mandal.

I have established good contacts with my co-workers, the Gram Sevak as well as some of the important men and women here. Also with the S.E.O. and Agriculture and Industries Extension Officers on the two occasions they have visited this village. Thanks to the local leaders I have been shown good accommodation. This will greatly help my work.

16*th to* 30*th June*, 1957.

The Balwadi is showing good results. At present there are 40 children on the roll with an average attendance of about 30. Not only do the children come of their own but, in some cases, the

mothers also accompany them and, in some other cases, the older sisters bring their children. Also they are much neater, cleaner and can narrate a few stories and sing a few songs together. Incidentally, I am making them help me in running the Balwadi, and thus enabling them to take some interest in this programme. It is very interesting to see the mothers themselves looking after one group and the older girls joining with the little ones when action songs are being taught.

About 7 girls who had discontinued their studies have been readmitted into the girls' school.

Of the 3 neighbouring villages I could start only one Balwadi in village X. Even in this it will be difficult to conduct it satisfactorily until I secure a Gram Lakshmi to assist me. For the time being one of the girls from this village, who is very much interested in the work is accompanying me, whenever I visit the village.

As expected the Youths (girls) Club is full of life. There are only 14 girls at present but they are very much interested. I think about 5 more will be joining this club. The Secretary is very enthusiastic and she gave an interesting talk on the importance of such youth clubs at the last club meeting, to which some of the adult women were also invited.

As suggested by the Gram Sevak I followed up the demonstration of compost pits. This demonstration has aroused some interest and in one or two places it is coming up. The Gram Sevak suggests that, next month, we might collect the women on the occasion of the visit of the Agriculture Extension Officer who could speak to them about different types of manures.

Yes, the women are now coming to me with their problems. They appreciate the advice given. The parents of P who has been ill-treated by her husband and driven out of the home, have approached me to get her sent to a good home. Again R, aged 10, is now declared totally blind by the doctor to whom I took him. He has to be admitted in a good school for the blind. I trust I will succeed in my efforts to get them admitted as this will help the villagers to have more confidence in me. I have discussed this with the Mukhya Sevika and have also written to the Social Welfare Board.

1*st to* 15*th February*, 1958.

The Republic Day celebrations were very successful. I was myself happy since this is my first attempt to organise such a function independently. All joined in the common celebration in the morning but in the evening special entertaining was got up by the young girls and the women. One thing about this is that the women of the other three villages also participated. The exhibition was quite good and attracted attention. Some of the charts were educative. The children's items were appreciated. The items by the youth

(girls) were the best of all. The Secretary's (Youth Club) welcome speech was appreciated by everyone. I only hope that this does not turn her head as such things can well create certain complications.

At the last meeting of the Youths' Club the members decided:—

(*i*) to take turns and help the Balwadi and the creche;

(*ii*) to start a Bal Mandal or children's club;

(*iii*) to approach the elders for a children's park and a small building for conducting activities of the Youth Club, Bal Mandal and Mahila Mandal;

(*iv*) to form a Mahila Mandal and to pursuade their mothers to attend the same regularly in future.

We have been arranging meetings for the women once and sometimes twice a month. Attendance had been good when films were shown. They liked the one on Saving Campaign and one on Youth Clubs, also the one on Family Planning. They have now promised to come regularly. I trust that with the help of the Youth Club, the Mahila Mandal will be a success.

I have informally discussed the idea of having a sanitation campaign and a "clean house" competition sometime later on.

It is almost a year since I came to this village. On the whole I feel the results have been encouraging. Sometimes, no doubt, it is very tiring particularly the house visits, but I must say the response has been satisfactory.

(b) Mukhya Sevika

3rd to 18th June, 1958

My predecessor whose place I have taken is very well spoken of in this block. She has left a good name and I must try to keep it up.

I have now acquainted myself with all the members of the Team. I had a long talk with the B.D.O. who gave me an insight into some of the problems. I have also met the leading members of the place as well as the members of the Project Implementing Committee. The Chairman is out of station.

The previous Mukhya Sevika had made arrangements to start a Mahila Mandal in this village. My first task will be to complete this and see that the Mahila Mandal functions properly. There is good scope for this. There is also a good scope for Youth Club (girls). Many of the girls after their schooling are idling away their time. I find them full of energy and they can be brought into this. There is a great need for a creche but this will have to come later on.

Studying the records in the office, I have an idea of the area, the people and the work done so far. I also paid a quick visit to

three of the nearby centres. One Gram Sevak is untrained but she is mature and experienced. The other two trained workers have to pick up much; they are still new. I am not satisfied with the way in which they are maintaining their records and doing their house visits.

I have to visit and see the other Gram Sevikas soon in the course of the next fortnight. After this I will get some idea of the block and the various activities and I can then plan my programme for the entire block. The three Gram Sevaks whom I have already met, I find, they have no idea of what planning the programme means. I have to help them to plan for their respective villages.

I visited the local school. Attendance is fairly good. I have suggested that it would be a good idea to start a Parent-Teachers Association.

16*th to* 30*th April*, 1958

This fortnight is important in the sense that I had my first staff conference with all the Gram Sevikas. After my visits to all the centres I find that understanding of certain common procedures and techniques are necessary. The B.D.O. and District Welfare Officer (Women) also agreed that this was necessary. The main things discussed were :—

(*i*) how to maintain registers properly;

(*ii*) how to make visits effective so that they are able to carry conviction to the women (home visits were actually done by way of demonstration);

(*iii*) how to go about the work, so that women do not expect the Gram Sevikas to do everything for them. For instance in some places I find the Gram Sevikas were expected to attend to all the children's requirements, in another they are expected to assist them in house work while others, especially the well-to-do, expect them to go to their houses and teach their grown up daughters.

District Welfare Officer, B.D.O. and the Chairman of the P.I.C. also participated in the discussions. Altogether these were very helpful.

We also discussed about the steps to be taken in regard to the training of the Gram Lakshmies. It was agreed to have one in June. The details will have to be worked out.

10*th to* 25th *July*, 1958

Touring in the moonsoon is an ordeal. I have been visiting villages X,Y,Z. The activities here have, more or less, come to a close. This means that women and children have to be gathered all over again. It is quite a set back. The staff has to be encouraged

to keep going. With each of the Gram Sevika I myself visited some of the houses. I have suggested to them that we may all join together to celebrate the coming local festival. They liked the idea and the Gram Sevikas must follow it up. I have given them necessary instructions as to how they should plan. In village Y the Balwadi is not successful. I understand that the primary school is also not drawing sufficient number of children because older ones are kept to look after the little ones while the mothers are away on the field. We have to think of starting a creche and if possible see that the creche and the Balwadi are not far away from the school. Children up to the age of 6 can be taken care of in the creche and Balwadi while the older girls can go to the primary school close by. During intervals they can go and see the children.

I find it somewhat difficult to maintain regular supply of the material and equipment to the centres. There are administrative and financial difficulties in procuring and sending them to the Gram Sevikas in good time. Sometimes this does lead to embarrassing situation after having enthused the group to avail itself of certain services. If there is a slackening on our part it recoils on us very badly. I have to discuss this at the next P.I.C. meeting.

In the centre at X the craft class is popular. But the difficulty is they want to try all the crafts without completing any one in particular. The Gram Sevika must be very tactful in convincing them of the need to concentrate on one craft at a time and going through the whole course methodically.

In most of the Centres some of the local women have shown some keen interest in the activities. We have now to think of arranging a short camp for them on the lines of Gram Sahayaks. It may be possible to have it in August or September. About 21 women are ready to join and they will prove useful to their community when they go back. They will also help the work of the Mahila Mandals.

(iv) WEEKLY PROGRAMME OF WORK OF THE GRAM SEVIKA

(2nd to 8th January, 1957)

Programme Proposed	Programme completed	Remarks
1. Balwadi Classes		
Story of the clever dog Song "Come, Come, Pretty Moon". Clay modelling	Completed. Children enjoyed the story so much that they were also taught to enact.	Two children (both sisters) showed signs of sore eyes. They were treated in the Health Centre.
2. House visits—25	Could visit only 17 houses.	
Contact Primary Health Centre for X and her husband who are anxious to know about Family Planning. Write to State Welfare Board regarding admission of P into the Service Home with her two children.	Members in house X showed this time some interest on proper methods of storing grains. Will follow it up and perhaps next month with their cooperation have a demonstration at the Centre itself.	In R's house, her sister being recently widowed, has come back. Appears intelligent perhaps a potential leader. Must observe. Will consult Mukhya Sevika who is expected next week.
	Hints on hygiene given in most houses, particularly in house 'N' where the cattle shed was in a bad state. Must follow it up to see the results.	
3. Community Centre Special items— Demonstration on washing and ironing of children's clothes. A lesson on value of mixed or balanced diets to be followed next week by demonstration with chickens fed on such items.	Both the items in the Community Centre were successful. The demonstration with the chickens next week is eagerly looked forward.	

Programme Proposed	Programme completed	Remarks
For the week 6th to 12th July, 1957		
1. Balwadi Classes 2 new games Action song—mother hen and her chicks. Story of the lion and mouse	Completed. A visitor on his way to the Block Headquarters suddenly stopped & paid a visit. He appeared to be pleased to see the children active and cheerful, particularly the two young unmarried girls who were helping me and the Gram Lakshmi in the Class.	Some of the older and regular children are shaping well. Forming a small Bal Sabha (Children's Club) will be considered. This, as well as the question of Children's Library and Children's Park will be discussed with the Mukhya Sevika and B.D.O. Some of the Local men and women are very keen and if properly handled may also expect local contribution.
2. Visit 26 houses Promised to take the Dai to house A where daughter is in the seventh month. Being the first pregnancy they are naturally anxious.	Visited 20 houses. Distributed seeds for kitchen garden in 7 houses. Helped in the construction of laterines in two houses. Distributed medicines from First-aid kit to 10 persons.	Visits to houses though tiring is now rewarding. The women and in many cases the men also look to these visits and suggestions are received properly. I have a feeling that I am being accepted.
3. Community Centre Special items:—		
Talk on manures to be followed by demonstration using pots with different types of soil and manures. Assistance of the Agriculture Extension Officer who is coming day after tomorrow will be obtained.	Proper arrangements made. Extension Officer himself gave the talk and helped in demonstration. The members in the Centre freely asked questions which he answered to their satisfaction.	The Extension Officer was very satisfied. He said that he would also give a few more talks on better methods of cultivation; improved seeds and use of water from irrigation canals.
Teaching of a new design in basket making.	Could not be taken up as the raw material did not reach me in time.	

Programme Proposed	Programme completed	Remarks
	Instead had a talk on "How to avoid wastage in food" and followed this by a demonstration on preparation of groundnut ladoo, explaining its nutritive value. This was enjoyed by all.	
Have a informal meeting of the leaders and associates to discuss preparation for the Independence Day.		The members felt that while we should join in the general celebrations in the village in the morning, a special programme can be got up by us in the evening. It was decided to have three items by the children of the Balwadi class. One of the items is to be by the young girls to show what they can achieve as members of the Youth (Girls) Club. It was unanimously felt that one item could be given by me on "A day with the Gram Sevika". Since men also will be attending, they would get an idea of what a woman village level worker's daily problems are. This, I thought, was a good idea. It was also suggested that we should practise singing the National Anthem.

(The Mukhya Sevika should not expect the weekly programme to be sent to her for formal approval. On the other hand she should always assist the Gram Sevika every time she visits the village to plan her programme for the coming week. This will help to maintain the continuity of programme with reference to the jobs to be accomplished in the village).

(v) PROGRAMME PLANNING BY MUKHYA SEVIKA

A Mukhya Sevika can render herself most useful by:—

(*i*) planning the programme in the block area in advance along with the Gram Sevikas;

(*ii*) helping the Gram Sevikas to prepare the community to receive the programme;

(*iii*) providing practical guidance to the Gram Sevikas to resolve their day-to-day difficulties;

(*iv*) making an accurate and faithful assessment of the work done during the period under report.

2. The Guide Book has to a considerable extent covered the latter three aspects. Here it is attempted to give some hints on the first aspect of the Mukhya Sevika's work. To plan out the programme in any given village it is necessary to have some idea of the conditions prevailing in the places. No elaborate survey is contemplated but something must be known, for instance, about the number of families in the village, their way of life, types of occupations, number of expectant mothers, some idea of the children in different age groups (0—3, 3—6), whether there is need for a creche or a Balwadi, attendance in school, number of girls who have left school, food habits of villagers, superstitions if any that cause ill-health particularly in regard to the expectant mothers, their ways of cooking, their attitudes to better methods of cooking, etc. With this information as a background and with reference to the job chart of the Gram Sevika, a broad plan of activities to be taken up for a period of six months may be drawn up. This of course must be flexible enough to make such changes as will have to be necessary in the light of experience gained and additional information obtained by the Gram Sevika and Mukhya Sevika in the course of their more intimate contacts with the villagers. The weekly programme of the Gram Sevika must be based on this general programme so that at the end of a given period it should be possible to evaluate, in broad terms, the achievements made.

After sometime it should be possible for the Mukhya Sevika to have two categories of villages *e.g.*

(*a*) villages where the main activities are located and where Mahila Mandals are functioning;

(*b*) villages where the activities are conducted periodically with the help of subsidiary staff of teachers, Gram Lakshmis, etc.

As far as the villages where the main activities are located, the Mukhya Sevika should gradually plan for expansion of activities to cover larger number of functionaries. Later, as the programme develops, she would have to concentrate on consolidation and improvement of the activities and services rendered. Expansion of services might require convassing the support among larger numbers in the community and providing the corresponding facilities in terms of material equipment, etc., at the Centre. She would do well to maintain a calendar of periodical activities to be conducted in such key villages. These activities have already been illustrated in terms of economic and cultural programmes, competitions, celebration of National Days, etc. Advance planning should include the necessary preparation for such periodical activities. The Mukhya Sevika has also to prepare field workers to handle larger responsibilities. She will have to select suitable Gram Lakshmies and give them the necessary orientation so that they could assist the Gram Sevika.

In the case of Mahila Mandals functioning in such villages, the Mukhya Sevika should help in planning their programmes in advance. Her approach to the office bearers of the Mahila Mandals would have to be different from her relationship with the whole-time paid staff under her. She should, in the first instance, discuss the proposed activities with office bearers or the Standing Committee of the Mahila Mandal trying all the time to invite their own suggestions or to give her own in an unobtrusive manner. This programme can be placed before the general body, not by the Mukhya Sevika but by the Secretary of the Mandal herself.

Villages where sub-Centres are located or where the Gram Lakshmis, teachers, etc., conduct activities of their own, would require special attention on the part of the Mukhya Sevika. She has to provide closer and more continuous guidance in these villages. The programme planning for such villages will also proceed more or less on the lines mentioned above with the difference that more intensive preparation of the local staff or assistance would be essential. A factor of special significance in these villages relates to sustenance of the interest of the local community which is apt to slacken on account of the gaps in between successive activities.

Finally, the Mukhya Sevika must be on the alert and see which of the other villages are ready for the programme or even for some of the activities. In this the Gram Sevaks, B.D.Os. and other members of the team may assist her. In one she may succeed in persuading the teacher or a Gram Lakshmi to take up one of the activities like the Balwadi or Mahila Mandal; in another some of the local women may be enthused to start a small Mahila Mandal; in yet another she may succeed in forming

a youth (Girl's) Club and persuade the women's organisation in the nearby urban area to visit and help them. In all these cases she will have to arrange for frequent visits to give them the necessary guidance.

(vi) PREPARATION BOOK

This is a Gram Sevika's personal record which she maintains carefully and takes with her wherever she works. In this she collects information from outside sources, new ideas on matters useful for her work, list of topics for discussions, talks, simple stories or songs collected or composed by her, etc. It is here that the Mukhya Sevika has to constantly assist the Gram Sevika. She should herself suggest useful topics and provide factual information as the Gram Sevika will not have much time and facilities. This is one of the important duties which a Mukhya Sevika must constantly keep in mind and to the extent she guides the Gram Sevika in this direction to that extent the latter's programme for the village women becomes more entertaining, interesting, and really instructive.

(vii) TARGET STATEMENT FOR THE MONTH OF....

No.	*Projects undertaken*	*No. of units*
I.	**Mother and Child Care**	
	(*a*) Care of expectant mother	
	(*b*) Care of babies	
	(*c*) Planning diets for infants	
	(*d*) Talks on Family Planning	
II.	**Home Management**	
	(*a*) Improved arrangements	
	(*b*) Ventilation	
	(*c*) Clean surroundings	
	(*d*) Smokeless Choolas	
	(*e*) Other labour saving devices	
	(*f*) Planning expenditure	
	(*g*) Habits of thrift	
III.	**Food & Nutrition**	
	(*a*) Improved methods of cooking	
	(*b*) Information on balanced diets	
	(*c*) Improved methods of storing vegetables and fruits.	
	(*d*) Food preservation	
	(*e*) Disposal of kitchen waste	
	(*f*) Diets for invalid	
IV.	**Health and Sanitation**	
	(*a*) Distribution of medicines	
	(*b*) First aid	
	(*c*) Home remedies	
	(*d*) Personal hygiene	
	(*e*) Environmental hygiene with reference to: (*i*) water supplying ; (ii) washing places; and disposal of human waste.	
	(*f*) Care of sick	
	(*g*) Disseminating information about communicable diseases and their prevention and control.	
V.	**Clothing**	
	(*a*) Improved washing	
	(*b*) Mending	
	(*c*) Removal of stains	
	(*d*) Stitching new clothes	
	(*e*) Care of clothes	

VI. Domestic Craft

(*a*) Distribution of charkhas .. .. ..
(*b*) Spinning .. ..
(*c*) Hanks collected .. ..
(*d*) Exchange for cloth/cash .. .. ..
(*e*) Information about Industrial Cooperatives
(*f*) Enrolment of women members .. ..

VII. Agriculture and Animal Husbandry

(*a*) Compost pits .. ..
(*b*) Seed distribution .. ..
(*c*) Grain storage .. ..
(*d*) Seeds storage .. ..
(*e*) Information regarding improved methods of cultivation.
(*f*) Kitchen gardening .. ..
(*g*) Distribution of eggs .. ..
(*h*) Distribution of birds .. .. ..
(*i*) Disseminating knowledge of proper methods of hatching, rearing, etc.
(*j*) Sanitary Cattle sheds .. .. ..
(*k*) Care of cows .. ..
(*l*) Care of goats .. ..
(*m*) Clean milking practices .. .. ..
(*n*) Preparation and preservation of milk products.

VIII. Panchayat and Cooperation

(*a*) Information about Panchayats and Cooperation.

IX. Balwadi

(*a*) Children enrolment .. .. ..
(*b*) Average attendance .. ..

X. General

(*a*) No. of times the community centres (or Social Education classes) were conducted.
(*b*) Average attendance at these centres for the month.
(*c*) No. of demonstrations conducted ..
(*d*) No. of families contacted .. .. ..
(*e*) No. of visits to families .. .. ..
(*f*) No. benefited by hospitalisation .. ..
(*g*) No. helped in getting admissions in women's homes, children's homes, etc.

(*h*) No. of Mahila Mandals working ..
(*i*) No. of children's clubs or youth clubs working.

(The above list is exhaustive enough. In the monthly statement only the items which have been actually taken up during the month should be included and the targets against each noted. Whenever Mahila Mandals or Youth Clubs, etc., are started with local effort and funds, these also should find a place in the statement).

(viii) OTHER REGISTERS

1. *Attendance Register.*—There should be one for Balwadis and another for the Community Centre. Averages should be worked for each month. In each register, the attendance of the regulars should be shown separately from those who come as casuals.

2. *Cash Register.*—Every item regarding which a transaction is effected must be immediately entered and the balance for the day shown. The receipts or vouchers should be carefully numbered and filed.

3. *Stock Register*—List of all the items supplied such as furniture, equipment, etc., should be properly classified and entered in this register.

4. *Supply and Issue Register.*—In this register different kinds of material supplied such as cloth, cotton, medicines, etc., must be entered, the quantity distributed for actual work and the balance against each should be shown. This should be checked by the Mukhya Sevika at least once a quarter.

(ix) TIME TABLES

(To be adapted to local conditions)

A. Time table for Balwadi Class

Serial No.	Days	8.30 A.M. to 8.45 A.M.	8.45 A.M. to 9.00 A.M.	9.00 A.M. to 9.15 A.M.	9.15 A.M. to 9.30 A.M.	9.30 A.M. to 9.45 A.M.	9.45 A.M. to 10.00 A.M.
1.	Monday	Cleanliness	Prayer	Counting (through activities and play)	Respect	Chorus	Games
2.	Tuesday	Cleanliness	Prayer	Visual Education	Story	Counting	Free play
3.	Wednesday	Cleanliness	Prayer	Free drawing and painting	Duties	Songs	Games
4.	Thursday	Cleanliness	Prayer	Visual Education	Counting	Habits	Free play
5.	Friday	Cleanliness	Prayer	Chorus	Story	Clay modelling	Games
6.	Saturday	Cleanliness	Prayer	Free drawing	Duties	Songs	Free play

B. Programme and activities of a Typical Centre)

Daily Programme

Programme	*Time*	*Activities*
Balwadi Classes (Age group 3 to 5 or 6)	Morning	Education through activities and play—story telling, action songs, nursery, rhymes, counting, expression work like clay modelling, paper cutting, free drawing, games and recreation.

		(If available milk distribution or some supplementary food once a day arranged).
Creche (Age group 0—3 yrs.)	Morning	Wherever creche is organised, minimum equipment is necessary for its proper functioning. Daily baths, change of clothes, feeding at intervals and rest. Vitamins etc. can be given as prescribed by the Doctor; free play.
House Visits (About 5 to 6 houses)	Morning	Simple talks through extension methods on all matters arising; advice on any aspect of social welfare.
Community Centre activities	Afternoon	Literacy for those who desire, debates and discussions on subjects like child care, sanitation, hygiene, improved methods of agriculture etc.; domestic crafts like sewing, tailoring, spinning, weaving, knitting, basket and carpet making etc.; domestic industries like proper making and preservation of food, milk products, butter making; kitchen gardening, proper use of cow-dung etc.; music and recreation.

C. Weekly and Periodical Programme

In addition to the above daily programme, certain activities will be weekly and periodical. Thus the former will include programmes like digging of pits for cow-dung and refuse to be converted into manures, demonstrations with reference to talks given in the Centre, etc. In the latter there will be programmes like house cleaning campaign or street cleaning, film shows, competitions, celebrations like Children's Day, Mother's Days, Parent's Days, Festivals and National Days, melas and exhibitions.

(x) MINIMUM EQUIPMENT OF A TYPICAL CENTRE

General

Cupboard with lock & key.
Glass Cupboard with lock & key to display finished products.
Box for records etc.
Time Piece.
Simple garden tools.
Mats or carpets.
Wall mirror.
Buckets.
Pictures of National Leaders.
Some stationery.

Balwadi Classes

Toys (balls, wooden toys like rocking horses, coloured wooden toys like carts, cubes, rattles, coloured beads etc.).
Illustrated story charts and animal charts.
Cardboard pieces.
Thaklies.
Black board.
Coloured chalks.
Slates and pencils.
Small bell.
Children's songs and stories books.
Cradles.
Matresses.
Soap and towel.
Vessels for milk preparation and distribution.
Ladles.
Lotas.
Buckets.

Creche

Cradles.
Nipples.
Aluminium vessel with a lid for sterilising the bottles and the nipples.
Ladles with Tumblers at the end.
Vessel to boil water (with a lid).
Vessel to mix milk (with a lid).
Bucket (Big size).
Bucket (Medium size).
Mug.

Ropes for the cradles.
Clothes for the children.
Towels.
Life Buoy soap.
Washing Soap.
Soap box.
Basin (big).
Napkins (old white cloth may be collected and made into napkins).
Tablespoons.
Teaspoons.
Lotas.
Safety pins.
Dettol.
Boric powder.
Zinc oxide.
White Vaseline.

Nutrition and Cooking Demonstration Classes

Chakki.
Smokeless Chulahs.
Food & Nutrition Charts.
Dekchi—two.
Katoris—two.
Basin—two.
Wooden stoll—one.
Sieve—one.
Sigri—one.
Small box—one.
Ladles—two.
Roller Pin and Board—one.
Kitchen knife—one.

Health & Sanitation

Simple medicines for ordinary ailments.
First-aid kit.
A pair of Scissors.
Nail cutter.
Lotas and clean pots or vessels for storing drinking water.
Phenyle or any other antiseptic.
Chalks for Alpana, Rangoli and Kolam for home decoration.

Crafts

Sewing machines.
Scissors.
Needles.
Tapes.
Thread.

Charkha, ginning, carding, slivering sets, and cotton.

Necessary raw material and equipment as may be rquired for specific crafts *i.e.* weaving, mat making, carpet making, soap making, leather work, newar etc.

Social Education

Black board.

Coloured chalks.

Slates and pencils.

Folding Flannelgraph board.

Charts and posters relating to National Saving Campaign etc.

Iron for laundry demonstration, ready made patterns and designs in needle craft including darning, patching, knitting etc.,—handicrafts like baskets etc.

Smokeless Choola mould.

Books on national leaders, great men and women and religious leaders in India and other countries, on nutrition, child care, cooperatives, Five Year Plans, Community Development Programme, stories and folk songs etc.

A picture or a chart giving an idea of the activities of a typical Community Centre.

Recreation

Swing.

Lazim.

Skipping rope.

Tennicoit.

Sea-saw.

Carrom board.

Snakes and ladder.

Tabla or dholak.

Harmoniam.

Cymbals.

(xi) BUDGET

In the stage I Block's schematic budget there is a provision of Rs. 40,000 for women and children's programme. This is made up of Rs. 15,000 from rural arts and crafts, Rs. 15,000 from social education, and Rs. 10,000 from education. In the light of the activities to be taken up in the area, the Mukhya Sevika, in consultation with her Gram Sevikas, Gram Sevaks, B.D.O. and other members of the Block staff, should submit concrete proposals for the various items for each year and for the entire five-year period. This will have to be placed before the Block Development Committee or Panchayat Samiti for approval. Till such approval is communicated, the Mukhya Sevika may proceed with her preliminary spade work with the Gram Sevikas by way of establishing contacts, house visits, etc.

In preparing the budget, the following may be kept in mind:

(*i*) The amount for this programme being very limited great care must be exercised to see that funds are not dissipated. Also in connection with the celebration of festivals, etc., as far as possible, local contributions must be obtained.

(*ii*) Attempts must be made to secure local participation in matters like children's parks, building for Mahila Mandals or community centres for women and children, milk and supplementary food for Balwadi and creche, etc.

(*iii*) Rents should not be included, the idea being that accommodation must be obtained free of rent from the villagers.

(*iv*) The Mukhya Sevika must prepare her budget according as the Block is in stage I or stage II group or if the Block is in the integrated programme of Central Social Welfare Board, since the budget for each is different.

(*v*) Care must be taken to see that work done by other agencies in the same village is not duplicated. For instance, if the Sarvaseva Sangh is running an Ambar Charkha Parishramalaya in that village, the Mukhya Sevika must encourage the women to take part in it and be benefited rather than budget for a similar activity or even for a competitive craft in the same village. Further, in the Block's programmes for agriculture, animal husbandry, cooperatives, training

in industries, etc., there are certain items which could be channelised to benefit the women also, as for instance in the matter of distribution of quality seeds for vegetables, distribution of pedigree birds at subsidised rates, etc. So also, in consultation with the Extension Officer (Industries) she should see how best some of the programmes of the Khadi and Village Industries Board, Handicrafts Board, Handloom Board, etc., could be taken advantage of by the women.

(*vi*) Emphasis should always be given, in consultation with Extension Officer (Industries) to crafts and industries which would bring some supplementary income. The expenditure on other items with them have to be built around this programme.

The budget given in the following pages is by way of illustration only. Budgeting falls under two groups, *i. e.* recurring and non-recurring. The latter includes items like equipment and the former such items as purchasing of materials for demonstration, running expenditure for the centres, etc.

A Sample Budget

Serial No.	Items	Per centre or per item of activity for one year		Total No. of centres or items of activities	No. of year	Total		Figures relating to people's contribution
		Recurring	Non-recurring			Recurring	non-recurring	
(1)	(2)	(3)		(4)	(5)	(6)		(7)
I.	General equipment including first aid kit.		150	10	—	—	1,500	
	Contingencies for general purposes including stationery, petty repairs, etc.	5 per quarter 5×4 20 P.A.		10	5	1,000		
II.	Balwadi equipment		150	10			1,500	
	Contingencies for fuel, soap, matches etc. and honorarium for Balwadi teachers.	10 P.M. *i.e.* 10×12 120 P.A.		10	5	6,000		
III.	Creche equipment		200	10			2,000	
	Contingencies (*i.e.* soap, oil, fuel, matches, pins, etc.)	50 per year		10	5	2,500		
IV.	Nutrition demonstration equipment.		100	10			1,000	
	Contingencies for purchase materials like oil, atta, vegetables, etc. for demonstration. (NOTE.—Gram Sevikas should be able to get much of it from local people).	5. P. M.×12 60 P.A.		10	5	3,000		

V.	Craft equipment			500	10			5,000
	Contingencies including petty repairs and running expenditure.	5×12	60 P.A.		10	5	3,000	
VI.	Equipment for Social Education			100	10			1,000
	Contingencies (chalk, slates, etc.)		10		10	5	500	
VII.	Equipment for Recreation ..			100	10			
VIII.	For prizes for competitors in kitchen gardening, clean kitchens, rangoli and decorations, sewing and tailoring, literacy, singing, spinning, etc., etc.		30		10	5	1,500	
IX.	Exhibitions (Expenditure for 10 exhibitions per year in the block is shown).		40		10	5	2,000	
X.	Conducting baby shows and mothers' days (for prizes, etc.)		75		One at each of the 4 Maternity Centres.	5	1,500	
XI.	Play festivals for children on Nov. 14, in cooperation with the school.		100		10	5	5,000	
XII.	Educational Tours		100		2 per year	5	1,000	
							27,000	13,000

M2CD&C—10,000—14-9-60—(Sec. 1)—GIPF.

PRINTED IN INDIA BY THE MANAGER, GOVERNMENT OF INDIA PRESS,
FARIDABAD, 1960.